

M1170
Monday, April 10, 1967
Seattle
Open Meeting, Granada Theater

Mr. Nyland: So, tonight it will be a discussion more or less in the form of a lecture or a talk. I would like to reserve for tomorrow any kind of a discussion of questions that you might have in order to settle perhaps certain things regarding Seattle, because tonight I would like to talk about Work in a general sense, and I do not know how many different people there are. This was the form of an open meeting, and for that reason there may be some people here who do not know very much about Gurdjieff—not that I want to eliminate the possibility of asking questions if you really want to, but perhaps it is better that we don't go too far in detail of Work.

I would like to make sure that you are quite clear what is the 'reason,' you might say, that Work exists, and also that people become interested in it. I think that for each person as he lives his life, at a certain time—dependent on his experiences and sometimes dependent on his type or the people he associates with—will find himself with a certain question of: "Why am I here on Earth." And it brings immediately up this whole question of: What is life? Where is my place? What is the aim, if I have any? Why should I exist, and why should I remain interested in life as it is? Why is it that there are problems? How does it come that sometimes things are difficult for one person and not so difficult for someone else? At least it seems that way many times, that I do not have an answer to such questions and that then instead of looking at what I am in an ordinary sense with my ordinary life proceeding and, you might say, then, 'manifesting'—or living or thinking and feeling and doing certain things—that then the requirement for myself, as far as this present world is concerned, is dictated by the conditions as we find them, the way we have been brought up, the way we have grown, the way we have become interested in certain things and after some time perhaps lost interest, and the older we get the more, then, may be added to the possibilities which we see and perhaps the less chance there is of actualizing them or to see, in any event, that where is this that we now find ourselves at a certain time in our lives

when we start to ask such questions.

I think it's very difficult to have an answer to all such questions. But, you must understand that whenever we talk about Work on oneself, that there has to be a certain background in each person who at that time must know that there is a reason for having to Work. Because, they must distinguish between two different sets of questions. One set of questions have to do with life as we know it on Earth and the requirements which life will give us or requests us—the way we have to be, whatever it is necessary for us to do, how we have to furnish, in our life, the wherewithal with which we can live ... continue to live, the way we are professionally, or whatever it is that we set up of a personal nature—that all of that belongs to the conditions in which we find ourselves whenever we start to grow up and we start on our own feet after the education has been finished.

There are many questions of that kind, of course; it cannot be helped, because we don't know all the different things that are required for answering them. And that what we call, now, 'experience' is to try to get out of living and meeting conditions as they are and trying to solve them the best way we can, we then build up a fund of information about oneself which sometimes can be helpful and sometimes quite difficult to face, even, and many times I think that in our lives we look at ourselves and sometimes, in retrospect in trying to see why we have done things the way we did them, we don't know exactly how it happens that we did them that way, because afterwards we think we should not have done them.

I think this set of questions and problems of ordinary life belong, of course, to the different directions in which one wants to go as far as one's living is concerned and, as you remember, we have divided them into three at least as a starting point; three directions, in which the personal one is, of course, of more importance to us—and it should be—than a professional direction, and that a sociological or an economic relationship is only set up for certain kinds of people dependent on the position they have in life and the work they are doing. Together with this, there is, of course, a private relationship of a Man in relation to his Conscience and whatever there is as a guiding force within himself, and usually it is connected with what we call his 'inner life,' his existence as far as his spiritual possibilities or his development is concerned.

I've indicated, as you probably remember, that the three that are important for us in ordinary existence and in which we, in such relationships, know also with whom the relationship happens to be, that that is our private relationship, the personal one and the professional one.

The sociological one we leave out for a little while, because not everybody has a sociological influence on other people. By that I mean that the influence is dependent on those we don't know at all and at the same time takes place—that is, if we are, for instance, a writer or an artist or someone who makes certain things for the sale or the benefit of Mankind. If I am a scientist and I investigate certain things and make a product by which many other people could profit or that commercially could be put on the market and for which the purpose would be to alleviate conditions of Earth in some way or other, or to make it easier for us or to give us all kind of gadgets by which we then could live, naturally if I were the inventor I would have a tremendous influence on people I've never met before. Writing, of course, could have a very far reaching and perhaps beneficial effect on those people who would read my books or essays. And art in a certain sense can, of course, reach several people who never even know that I exist. The question, however, if I am in politics, I may effect by certain decisions, certain people I never will know although they may be my constituents, but if I am a senator or a representative and I consent or vote for a law, then I become instrumental in affecting the particular fate of several people. I've mentioned large organizations where the personal relationship is practically gone, where I am a cog in a machine and of course I have to do whatever the laws are that have been made by the executives who probably I never have met and never know that I exist, and I am simply one of a great number of people who have to follow such laws as they have been promulgated by the Executive Counsel. You see, in that sense the sociological influence of people who make decisions, of people who live their lives and have opinions and express them, will affect a great many people.

I say for the time being we leave them out, because it doesn't apply to everybody. But what does apply is, whenever I have a personal, or a relationship of a professional kind with which I have dealings with people I see probably every day, or at least I have a chance of seeing them and that in that sense there is a little different kind of a character in that kind of a relationship. As far as the private relationship is concerned, I consider it simply that what I am regarding my Conscience; and if I am religiously inclined I would consider it my God who I, to some extent, would worship or at least whose commands I would like to follow, but in any event there has to be something in me that is of a personal character, although privately owned by myself and not to be used in any way for a discussion with the others of either the personal or the professional kind.

Professionally, of course, I have dealings with people with whom I don't know very much, than only on a professional basis. It may be possible that after that friendships might start to exist and that the relationship becomes a little personal, but in general a personal relationship is only for those who are dear to me, close to me, near to me with whom I have, you might say, have made certain engagements or for whom I have also taken a responsibility. And the character of the responsibility is not expressed necessarily in terms of money, but it is expressed in terms of myself—how I am as a person in relation to them.

Professionally, as far as that kind of work is concerned, I simply furnish whatever is required and they pay me for it and that is practically all there is to it. As far as the profession is concerned, I can love it, I can do my best and perhaps I will feel very happy, but many times this kind of an economic reasoning doesn't apply too often in a profession, particularly when it might become too monotonous in the end and I have to do it several years ... for several years because the obligations on me will not allow me to change so easily from one job to another. Freelancing, of course, belongs to the same thing—it doesn't make much difference if I am paid regularly or paid at intervals ... but you see, there is a great deal in my life that belongs to that particular kind of expenditure of my time and energy.

What we're now talking about is, how is this private relationship influencing the relationships of a different kind; and then we consider Man as he is at the present time in relation to all the different things which he has a certain responsibility for, and that he lives in his life in accordance with certain rules which he has been brought up with, or educated, to the extent that that for him becomes his norm for his conduct of living. As long as this particular interest only relates to conditions of Earth, there is for Man not much to be done than just living the best way he can. And as far as such people are concerned who are only concerned with that kind of an attitude, for them Gurdjieff really doesn't exist, not even in a sense of a private relationship toward his Conscience. Because much of the time I believe that that what I think or feel is quite sufficient for me to have a normal conduct, and as long as I can stay out of prison, out of the arms of the law, then I am considered a well-upstanding and a righteous Man, and for that reason as far as Earth is concerned, I fulfill my task. Personally or professionally also these requirements can be met, and I can feel, probably at the end of the day, that I've done all I could do.

Now, this whole question: Is Man, and can he be, satisfied with that kind of a life. I think

there are lots of us who really don't care any further. They just want to live the way they can the best way they can, make enough money to become independent and also have a certain amount of freedom; and when it comes to a question of friendship, relations, acquaintanceships and so forth—or even the abilities and dexterities and the different way by which their mind can develop, or even their solar plexus or their feelings can develop—they are quite satisfied when they have accomplished certain things which, from their standpoint, is satisfactory and is satisfying for themselves in order to have an equilibrium so that they don't bother ... be bothered too much by worries or by things that are difficult to overcome. Whenever they might happen, usually it is that I hope that next day it won't be there and that in time different things will be solved, and after a rainy day there will be sunshine again. And the question then is, what is there still left for a person of that kind?

If one now takes this as a question of having enthusiasm or a wish to live, what does he live for. Is he satisfied with fulfilling the tasks on Earth? I think it is a tremendously big question; because in how far do I want to go by trying to reestablish for myself when I already have made enough or enough money, or have a certain position or even if I have made a name in the rest ... for the rest of the world attached to my name that what I have produced and for which I have received a certain respect and admiration and sometimes I even get publicity in a newspaper—is a Man ultimately satisfied? When he does this kind of thing day after day, year after year—feeling that he is getting older, having a family, having to educate his children, his children getting married, leaving the house; and there he is left, hoping that he will continue to live without having to suffer because of death in a family, but in any event there he goes on to forty, fifty, sixty years—what is there for such a Man to live for? You can say he has ambition. He wants to continue to make, he is inventive, he wants to write—it's very good. At the same time, what is this that he produces: something again and again which becomes more and more repetitious for him in his life, and will he have at the end of his life the satisfying condition, for himself, that he has spent his energies in the right direction.

At the same time, if he really is interested in producing, should that what he now produces always remain more or less on a material level, or should something be introduced of himself which he would call of a kind of a 'spiritual,' or at least a kind of a nature which is not immediately described in forms of matter. Is it necessary for a Man to introduce into his so-called 'creations' that what is his spiritual life? And if he has spiritual life, an inner life of his

existence, he has to face this question: Will he give what really is of value to him to the rest of humanity? If he does, what is the reason he does it, and if he does that, what does he hope to accomplish as far as he himself is concerned.

You see, we're now getting into the realm of the development of a spiritual kind, and surely whenever it is applied it could be called a 'conduct of one's life' in accordance with rules of religion, in which also the consideration has to be taken that it may be on account of some kind of a higher form of Being of which we don't know very much but which nevertheless we acknowledge to exist on a different kind of a level than Earth. And that then the whole problem of Man existing on Earth and to find out why he really exists, or why Mankind has to fulfill certain tasks and why a Man, as he is living, has such difficulties sometimes to overcome the obstacles that are put in his way and also in consideration of why a Man when he once has been put on Earth alive, should die.

This whole question of destruction. Why are there forces which apparently are drawing any one person back to Earth, or down to Earth, or holding him to Earth. Why is there a Law of Gravity materially speaking, and why is there the same kind of a law psychologically speaking. Why is it that Man is not free. Why is it that if he has a wish to go to the Moon or to the planets, that he cannot leave this Earth. Why is it that he is as heavy as he is with his weight of a material form belonging to Earth, and why is he bound, like in Gulliver's Travels the man was bound and the Lilliputians simply had strings attached to him, and why is it that he in the life and the living and the world of the Brobdingnagians, if you perhaps remember, the gigantic horses had at times thoughts of wishing to create that what at the present time does not exist, and why does his state in such a time hope to reach some possibility of a unity of a different kind so that he then could be freed from that what is now his suffering on Earth.

You see, I am now talking more and more about a person who is not entirely satisfied with the way he has to live his life on Earth and that we make adjustments and gradually perhaps wear off the sensitivities so that after some time it doesn't matter so much anymore. I am talking now about a person who continues to wish to live, to express himself, and who wants to find in the way of expressing himself an answer to this continued desire to discover what perhaps may be of more value than that what he can see. A person like that of course has to have perception of a different kind; not his eyes; a perception of something that he knows that exists which appears somehow or other in his brain or appears in his heart and reaches him by means of certain

processes which are not immediately translatable into the processes of ordinary sense organs.

When one starts to think about these questions when one is alone; when one wants to consider what are the conditions under which I have lived, why did I have to live this way or that. Why was it that I couldn't say the proper thing at the proper time. Why is it that people around me are mean. Why is it that they cannot be honest with me when I wish to be honest. And, why do I lose my so-called 'innocence?' If I by myself would like to remain unspoiled, why is it that the world as a whole spoils me? Why is it that I am not strong enough to counteract the effects and the influences of such a world around me. What is it that is wrong with the world.

You see, we have to consider this because it is a question of each human being: if he is satisfied with the way the world is. Is he satisfied with his own life ... if he really believes that in the direction of an industrial development with all the gadgets and pushbuttons and computers and all the rest of it, that that is ultimately going to solve the problems of his life. Of course, theoretically and scientifically we like to believe it: that if we just continue and continue to investigate and accumulate data and that someday someone will arrange the data in the proper way so that then by analysis we can come to some conclusions and that we ultimately will reach truth.

Of course you see, from the standpoint of Gurdjieff, all of this will never give us the ultimate values that we seek. Of course, he is not the only one. All religions try, whenever they have a God to worship, that they believe that God ultimately will give them the information which every human being would seek and for which he not only wishes to remain responsible, but he wants to understand why he has that responsibility to fulfill.

Gurdjieff, now, believes that Man as he is on Earth is not complete, and that all these different questions that come up in ordinary life and which sometimes belong to the realm of an aspiring towards something—a wish and a hope, an improvement in the possibility of further growth—that Man as he is at the present time on Earth is incapable of solving certain problems and that they always will remain enigmatic, that they always will up to a certain point be solved, and then whatever he does and whatever cost it will give ... make him *coute pour coute* [at any cost] ... he cannot possibly solve the problems of his life, and he will never find out why he exists or understands the meaning of why he has to live the way he does. This, Gurdjieff says, is in the 'nature' of Man as he is in his development on Earth—being subject to the laws of Earth,

subject to the laws of Mother Nature—which for us is that what is our world as we know it as represented by humanity living in it as represented by the totality of Organic Kingdom as representing it, in such a case, all kinds of forms of life, that Man is bound to Earth and that he will stay here as long as his body exists and that when his body dies that the body is claimed by Mother Nature to be put again back in the ground and by certain conversion of different kind of matters, nothing will be lost as far as the matter is concerned, that there is that kind of a conservation of energy and that Man then, you might say, is free. To do what? After his death—Mother Nature has no particular concern about that, and in order to contrast, Gurdjieff would call that what could become interested is a ‘different form’ of nature which at such a time, when Man dies, could start to regulate whatever may be left of Man.

It’s a question, now: Is anything in existence that can remain in existence after the death of the physical body? It introduces of course the total subject of that what is now a spiritual development, the recognition of spiritual values—ghosts, perhaps, included; clairvoyants; all the different aspects of psychic research, the different ways of extrasensory perception, and all the things that one is interested in, in many ways trying to find out what actually can exist in a different kind of a world; or, what is it that is now represented by the manifestations of Man as he is now and to what extent, even in his manifestations, he may be under the influence of certain conduct or guided by that what are spiritual values or perhaps even spiritual existences of beings.

It is quite possible, of course, that if a Man starts to think about it and he starts to investigate such psychic phenomena, that he has to come to the conclusion that certain things exists outside of this Earth and there is nothing wrong with it. The question is, however, during his lifetime as he is now living, how much can he develop up to the point that something can remain in existence of himself even after his physical body dies? According to Gurdjieff, that what Man develops in his feeling center—a ‘center’ so-called; something that functions as a feeling manifestation of which, when the feelings are actually in existence, that they become expressed in a manifestation of the physical body—that that also, in accordance with that what could grow out, reaches only a certain height and after that it does not as yet exist although, potentially, it could change its potentiality into the actuality of existence. This is the first sign, you might say, of what Gurdjieff calls the possibility of ‘evolution’ in an emotional sense, and he uses the word ‘Kesdjan’ for that, to indicate the possibility of the growth of a separate body of Man similar to that what is material body but which has different kind of qualities and has a

density which is much less and much lighter, you might say ‘spiritual’ or perhaps even ‘ethereal’ compared to that what we consider ordinary matter.

In the development of this Kesdjanian body, we are at the present time in accordance with the rules of Mother Nature, and that whatever is allowed on Earth, up to a certain point and beyond which we cannot go. Expressed in the form of an Octave, that what we have as far as our feeling is concerned is only a ‘Do,’ ‘Re,’ ‘Mi,’ that we have reached the ‘Fa’-state and nothing can happen even if we wish it. There is a limitation to our feeling center, the development of it and the ability to function. Gurdjieff also claims that that what Man is, as far as his intellect is concerned, is still quite infantile; that the mental processes with which we are familiar are quite sufficient for Man to be able to live on Earth, but as far as his spiritual development is concerned and the continuation of himself after his physical body dies, is practically nil. And at most, that Man can have thoughts about the possibility of further growth and wishing to some extent to evolve, and also perhaps hoping that it may be possible to discover a road or a way by which he actually could accomplish that; and if he is feelingly interested in a possibility of developing his emotion, that his religious, emotional field would go in the direction of that what is a higher Being to which then sometimes if he calls it ‘God’ he wants to pray, and he hopes then that in ... by means of such a prayer he can establish a relationship so that ultimately this God that he has perhaps created, or at least which he assumes to exist, will help him after he dies. The indications in many religions, of course—this Hereafter, Heaven, sometimes Heaven on Earth, sometimes Heaven within a Man, whatever the Bible or other sacred books talk about—all of that belongs partly to a Man’s private life and partly to that what he puts into practice in ordinary living.

The question, now: In how far can this inner existence of Man become of value to him in his outer life, and is it necessary for a Man really to develop more than what he is. And again, it comes back to this question: Are we satisfied by living the way we are on Earth, or are there questions that ought to be solved. A person, if he is interested in Gurdjieffian ideas, has to have an unquenching thirst for wanting to solve the problems of himself. This goes without saying. If I don’t have any particular desire to satisfy that what I now don’t know or even don’t feel and of which I assume that there is a possibility of knowing or a possibility of feeling, that then for that I have to have a constant wish that whichever way it goes and whatever way I discover myself to be, that I still have within myself the desire to continue at any kind of a cost. Even if it would

cost my life; because ultimately that what I give up when I die simply I have to do because the conditions will force me, it wouldn't matter at all that in the search of this kind; and if I am ready to give up that what is now my ordinary existence, if I could gain the Kingdom of Heaven I wouldn't mind at terminating—or at least for the time being not considering—the value of my life the way it is at the present time.

My life must be, when I live it on Earth, a kind of a steppingstone toward something else, and this something else I would like to define as much as I can in ordinary terminology. And now I come to a very difficult problem, because how can I define something that is not of this Earth in the terminology of Earth. As far as Gurdjieff is concerned—this whole question of development—surely we consider that Man could reach a state of self-Consciousness. And by 'Consciousness,' Gurdjieff now means that the mental functions of a Man are not at all the way they are at the present time. And again, defining that what takes place in our mind as it is, we consider simply an 'unconscious' state. It is mostly made up of associative forms which are related to each other which, of course, can be brought back by means of memory to the present in thinking about it, and also that Man has the possibility of a certain vision, of hoping of that what comes as ... will come from him from the future, that that then at a certain time will take place in his present of living.

The limitations of the mind as it is at the present time, is simply that it cannot have any experience of a moment of existence. You can say it's 'too bad,' at the same time I don't think it is necessary for ordinary life. I think if a Man can foresee and hope that the future will become reality and that as soon as the reality is there it will become the past and then can be recalled as memory, it is more than sufficient for the functioning of the ordinary mind, even including the possibility of having to think in a certain scientific way perhaps trying to invent or create in that sense, or that he can think in a philosophical way of considering all the possibilities of all life, or whatever may be that occurs to Man. Most of this, of course, will remain quite separate, as a mental function, from whatever he is as manifesting himself in life. And usually this mental enjoyment, this consideration of certain questions in thinking and weighing and perhaps trying to put two-and-two together, can stay within the mind without affecting his conduct in life. He can be the distracted professor and reach many, many good things in the sense that he becomes developed mentally to such an extent that he becomes even remarkable, and because of that perhaps can even be admired.

But always the question remains: What is he as a Man. A Man is made up not only of these three different centers—his physical body, and his feeling, and that what is his mind. There is something in Man that also exists that perhaps was born with him whenever he was either conceived or saw the light of this world; and that in that way whenever he started to exist, that that what is his life became, for the time being, his own, although it may be imprisoned in his body. It is as if sometimes, as you probably know—the Sufi religion or the Sufi mysticism explains this very lovely—that Man is put in a chest and the chest has a cover and he is covered up, and who will now open the chest. Who has the key, who wishes the cover to open? It is, of course, at the time when he dies that the cover is opened. And there is Man, and what has he done in the meantime while he was in this chest; did he use his time, his life, for a certain purpose, or is it simply that by opening the chest he is still there as a body without being able to move anymore. The point is there, of course—that if Man could grow wings so that then, when the chest is opened, he could fly away. This is what I mean by ‘spiritual’ value.

What is Man at the present time doing about the possibility of his further development—in the first place if such development could exist, in the second place if he is interested in development ... and in the third place, if he does, what would he gain? The terminology of Gurdjieff, again, believes that Man could become more harmonious than he is at the present time. He uses that term—of ‘harmony.’ Perhaps it is better to use the term in ‘balance,’ in real ‘equilibrium.’ Equilibrium is not a static state. It is quite definitely dynamic, but it exists at a certain place; full of power to be able to go left or right, but not going as long as it is in balance and only moving in a certain direction whenever there is a requirement for that.

If you know something about chemical reactions, whenever two or three substances are put together and there is a reaction of a certain kind of one substance on the other, that then out of that new substances are born which then perhaps finish such a reaction to go in one direction or another, dependent entirely on the conditions under which the reaction takes place; and that we usually indicate that by little arrows going from the left or right; and the meaning of that is that in a certain length of time certain molecules from the left side go over to the molecules of the right side, and in the same time, molecules from the right side go over to the left side and establish themselves so that the equilibrium is that the molecules going from the right to the left are equal ... equivalent to the molecules going from the left to the right. The dynamic forces are there in operation but they are counteracting each other, and for that reason the reaction

sometimes stays at a certain point and does not go any further unless the conditions are changed either by temperature or by pressure.

This is exactly the state in which Man at the present time finds himself. The conditions of ordinary life as they are, they form Man the way he is in which he becomes a reacting creature regarding that what influences him, and that he has found because of experience gradually the best way and the easiest—and in all probability the most efficient—way of counteracting or in ... to a certain extent being able to cope with the conditions under which he has to live; and that becomes for him his equilibrium out of which he does not want to be disturbed, and the older he gets, the less and less he wants the influences to affect him to the extent that he has to do something fundamental about it.

This is an indication of how Man becomes more and more tied down to the condition in which he is, and with this kind of a condition he loses the sense of life. He exists, of course, and he maintains himself, he also will protect himself. He will be ... of course whenever there is a danger he will run away from it, or at least he would try to continue his life as long as he can, as long as there is a little bit of a desire left; but as soon as this desire is not there anymore it becomes completely equal to him if he dies or not dies, and particularly when he has fulfilled his particular functions—when he has done what he should have done, when he has reached or achieved a certain aim—that after some time his life becomes, I call it, ‘monotonous.’ It is repetitious. It is not something that has too much life in it anymore, and whatever life is there is used for the maintenance only, and it is not for the desire to grow further. This is the condition, as I say, of the ‘chemical reagent’ of Man whenever he is affected by impressions from the outside to which he reacts, and this reacting creature simply means that he has no particular originality; that even from himself wishing to grow, he does not know how to grow out of the equilibrium which is quite satisfactory to him at the present time.

A person who yearns and searches and who wants to continue, for him this equilibrium, although it may be dynamic, is not satisfying. He wants to continue to the very end until, you might say, the solution of that equation has been solved and that the final product is a new kind of a Man. I say Gurdjieff calls it ‘harmonious.’ It simply means, by definition, that a Man could be that kind of a creature who, at any one time, could act, could do, could feel, and could think in relation to that what is required of him, dependent on the conditions in which he lives and also dependent on the understanding he has of that what is required to the best of his knowledge to

solve the problems which life presents, or perhaps the problems which he has within himself. Such a Man, at such a time, will know at any one time why he is alive, what he has to do, and what particular function he has to fulfill. This, you might say, as an 'equilibrium process' even if that equilibrium is shifted over to the end product—you might say to the right—where he reaches the full development of himself. This is a form of harmony in which, then, Man is in equilibrium within himself, and this equilibrium is now furnished by the possibility of three bodies existing simultaneously within a Man as he then would have grown, or to which he could have evolved.

The development of his feeling body into a completed total body in the form of Kesdjan should be followed by the possibility of a development which, even in ordinary terminology, is called a 'Soul.' And the assumption of, as far as Gurdjieff is concerned, is that Man does not have a Soul at all, but that he has to work for it; and that the opportunity is given for him during his lifetime to develop it so that if such a Soul, as a Soul body full grown—a completed Octave—is in existence when he dies, that that what is his living matter still has a chance to continue either to be contained within such a Soul body, or at least can be used by the Soul as a motivating force of such a Soul to fulfill further functions in the direction of a new kind of a world, this time indicated by Cosmic Consciousness.

The four different layers of existence of Man—from sleep to waking-sleeping to self-Consciousness and Cosmic Consciousness—is what Man at the present time can conceive of as long as he lives on Earth. His ability as far as his mind is concerned is limited to that. He cannot see further. He cannot see further than his own solar system, than only of the existence of stars and other constellations. He can reach and come to a point of having a little bit more information about it, but in order to understand it quite, he would have to go there—otherwise, it will be nothing else but a surmise more or less cleverly put together and sometimes quite interesting.

But after all, what is a Man as he is on Earth if ... when he wishes to go to Venus or to even the planets, or considerations of outside our own solar system—what is Man as he is at the present time, to what extent is he equipped even to live there. We talk about going to the Moon. It is such utter foolishness. Because, what is a Man. How can he live on the Moon when he cannot even live on Earth. When a Man lives on Earth, he has a task to fulfill. If that what he has to develop ... as far as his physical body is concerned he has not even reached the freedom of

the wishes of his body, his feeling center has not grown out as yet to a full grown emotional body, and as far as the Soul is concerned, all he has in the beginning as a 'Do' of an intellectual possibility of hoping and believing that something exists for him and that he could actually go there if he only knew how to reach it and how to find this particular way that is for each Man, if he wishes in all possibilities, existing for any one of us; but probably not very much more than just a few interested in that kind of a wish to continue to develop, and the actuality of those who really Work is very, very small—and I would almost say 'naturally' so and even 'Great Naturally' so, because why should Man as Mankind, leave the Earth when the Earth is the way it is.

Philosophically speaking, if one believes that the Earth is at a certain place where ultimately it will have to change in the total Cosmic scale and go to a different kind of a place where then conditions which could exist that then, because of the changing of the place in the Ray of Creation, that then, of course, Mankind also would change. Such indications, of course, they do exist. We know there are changes on Earth. We change over to an Aquarian age from Pisces. The conditions that are changing now over a long periods of time, we probably won't notice it because we will die before that ever would happen. If, however, one could continue to exist in a spiritual world, that question of time becomes more and more timeless and the understanding, then, of the place of Earth in relation to the other planets—that Earth, called by Gurdjieff 'unfortunate' because it happens to be in the place where it is, it happens to be at the 'Fa' of that particular Octave of the Ray of Creation—that that ultimately could become the Sun, the 'Sol' if it overbridges 'Fa'. That in this particular state 'Fa'—the one-and-a-half notes between 'Mi' and 'Sol'—is now indicated that the difficulty the Earth has of becoming a good planet, that if it could overbridge this particular 'Fa' stage that then the Earth, ultimately going through the planetary state, could become the Sun.

The indications are for Man, if Man develops, that he could within his own life develop these three kind of bodies, of which that what is Soul represents for him the Sun his central point, the heliocentric part around which all of his life should revolve. The question of Keesdjan is the level of his planets, of that what are his emotional states, of that what Man knows when he feels and, if the feelings become more and more purified, would become for him emotion; and that with this as emotional wish indicated by his, you might now say, 'private' life in relation to his God, that there is this possibility of Man to develop along the line of an emotional road which,

when the Sun is in the proper place and the Earth, being the body, is understood in its relationship towards the rest of the potentialities of himself, that then the Earth has taken on the character of a servant regarding that what is the Soul as intellect which then becomes the Sun.

This particular picture, it all belongs to the possible development of Man evolutionarily as a Harmonious Man. And the question is always: Can Man reach it on Earth or should he wait until he has died, or how much when he dies can remain in existence, not any longer subject to the laws of destruction as far as we know it according to earthly law. This development of spiritual Being, the development of growing out of that what Man now has when he feels that he wishes to grow, when he feels that there is a possibility for him that he also has a hope that something could be accomplished even on Earth—or, you might say, *exactly* on Earth because if he waits until he dies there is no time .. any left because he has nothing anymore to operate with, and perhaps even if he remains a spirit, who knows what kind of a condition he will find himself in when he leaves this Earth. Maybe he is around for forty days. Maybe then the bondage gradually is loosened up and then there is an entity of a certain kind, spiritually existing—that what is ethereal; that what has really not much of a form; that what sometimes may still be in contact with the Earth and crystallize out in the form of ectoplasm and sometimes exist simply the same way as magnetism or electricity now exists for us; something that gives or that indicates a force of action without knowing exactly how such a force is in existence.

What is happening to a force as a force. What is a force in a force field. What is this particular kind of configuration if I cannot define it in any particular terminology of matter. These, of course, are rather difficult questions when one wants to consider them, and we don't have many facts about them because we don't live that kind of a life. If, on the other hand, we could become interested in *that* development of Man—so that gradually that what he is at the present time can take its proper place and that the accent of his living is more and more shifted into the direction of self-Consciousness or a Conscious area where Man really by his birthright should belong because life belongs to eternity for that reason—then if Man understands that he is bound, his particular search for freedom is one of the most fundamental reasons for the continued existence of himself. That Man fulfills a duty, that he has that responsibility towards his God or towards his Creator—or, as Gurdjieff calls him, 'Father Endlessness'—perhaps that is true and perhaps it may take a long time before I actually see this as, you might say, a 'commitment' on the part of myself that I find my proper place in relation to it, that I know that I have to do

something for the sake of God, maybe; for the sake of existing; for the sake of accepting myself as life; for the sake of life; for that what Gurdjieff would call, for the sake of 'Magnetic Center'; for the sake of an understanding in myself regardless of all the limitations; that that what can exist independent of any such limitations, that that becomes for me the most important part. Again, the word 'part' is not right. For me it becomes the most existence ... the most serious consideration of existing in space and time.

Now the question again—what to do to consider one's life, to reach within one's life absolute knowledge, to make sure that that what I am I know and that what I think I am, that that is questioned—when I say "I Am" that I have a foundation on which I stand which is, for me, I call it 'absolute.' It is, of course, the truth about myself. To be able to then, when I have these data about myself based on truthful facts, that they could be used for the possible development of that what could exist in a different kind of a world—Objective world, a non-subjective world, a world which is not of this Earth, a world which can be compared to an existence of Heaven if I indicate by that something that is not of this Earth, of that what is within me as a possibility of a spiritual development or perhaps which could become an all-seeing mind, a realization for myself of Man as he should be: complete, and because of this three ... tri-unity of himself, being able to present even to the outside world a form of an entity of a unity of that what is One. This kind of Oneness, this indication of that what is a replica of the totality of all things existing, if Man could be One within himself, then in that he would be timeless, dimensionless and he would be God to the extent of his development at whatever place he may be.

Again, when I say 'place,' I limit myself. When I say 'eternity,' I cannot limit myself, than only using the word. The concept of something existing without form—endless, timeless—I cannot describe but I could perhaps feel; perhaps this knowledge, comparable to intuition, that I know but not with ordinary mental mind, not with an ordinary thought process but a realization of an existing of something that comes every once in awhile accidentally to me in which then I see, as if as a result of a shock maybe, the realization of myself existing without having the use and without even being conscious of that what is ordinary functioning of thinking or feeling for myself. Perhaps such moments—we call them moments 'I don't forget,' moments which have a certain character, moments which for me exist and without being able to describe them—appear to be the totality of all of me existing at that moment of time as if in that moment everything that is finite has disappeared.

This question of Infinity, the question of at times to know that Infinity exists, for me as an experience as long as it's accidental it doesn't help very much even if I wish for such an accident to take place, but as soon as I consider that that what is accidental belongs to my experience, then I will wish to find ways and means of how to reach it. The requirement of that kind of an experience of Infinity, the kind of what I now call, from my standpoint, 'Objectivity,' simply means that the subjectivity has to become entirely free from its own subjectivity. And the word I have to use is 'Objective,' because this is so-called the 'opposite' of subjectivity. It is not the end. Objectivity is not Infinity. Objectivity is a description of a state on the next level where, from the next level I am free from this level; and that the growth of Man evolving towards that level and perhaps going further to higher levels of Being, my main interest at the present time is to reach the next level.

How to reach it, is simply by trying to realize that that what could pull me up has to come from the next level above, pulling that what I am at this level and leaving me at a certain place in between. We simply indicate that, if Man from Earth would like to reach the level of the planets, that then the force has to come from the Sun and that in combining the Sun with the Earth, they will settle for that what is in between them. The lowest force and the highest force will settle for that what is in the middle between the two. Gurdjieff explains this, explains it quite well in his book. It is the law of existence, it is the law of that what is life, a diagram of life, of how life proceeds, a stepwise diagram, a diagram in accordance with a rule of 1-3-2, 4-3, 5-4, a stepwise diagram in which evolution is indicated by the formation of steps, in which that what is progress towards a preparation for the possibility of going to the next level is indicated by the horizontal step itself, and that that what takes place in a moment of time which remains as a moment, that that is a vertical line erected at a certain place on the horizontal surface, up to the height reaching that what is indicated by the higher level of Being above the first horizontal step. This is how life proceeds. This is how we know, even scientifically, that life has to proceed. This way of having a quanta, a quantum of that what is a substance of a certain kind which is introduced at the proper time in order to overbridge the condition now separating this level of Being from the next.

This particular 'quantum' in our sense of the word, is the concept of Objectivity. It's the concept of freedom from subjectivity. It's an entirely new kind of a concept. It has nothing to do with the existence of what we know on Earth of thinking or feeling processes, let alone even

manifestations of the physical body. It has to be a process which, although mentally in character and forced by something that I call my ‘feeling,’ is now, in relation to that what I know, simply a functioning dependent on the component parts of myself as I am; and that in this particular process of reaching the concept of Awareness and being Awake, I have to use a mental process of a thought with that what is an application in myself as physical behavior and being forced to remain active on account of my wish to grow and to evolve; that out of these three little components which I know subjectivity to exist—as that what is manifestation, that what is the thought concerned with it, and that what is the motivating power of creating a desire to Work on myself—that out of these three, by means of that what is my wish to grow further and to realize whatever my existence might be on a higher plane, that then at times these three are united into One and then out of the subjective elements represented by the three centers, something starts to exist as an Objective entity entirely different in quality, or even with the component parts still there in existence you might say ‘latently’ and into which it could go over at any one time dependent on the changing of conditions.

This is really the process of how Objectivity relates to something that is subjective: by the Oneness in oneself and the united effort that one has to make to try to Work on oneself. And again, now, this Work—this desire to become in ordinary life Objective to that what is my physical manifestation and to try to collect data of a certain kind which are truthful without any personal interpretation, without any particular name, even; that I then state facts as they are at the moment when that activity is being made Aware of—that the state of Awareness as an experience, at the moment of my existence can be extended if it could continue in the direction of several Awareness moments and then would create for me a state of being Awake. It is difficult to describe this. It is only possible to experience it. When I experience, I know what I am talking about and when I know what I am talking about I’ve reached the understanding of that what is an Objective experience for myself.

If I don’t Work I don’t know, and I never will know—never. Never will I theoretically come to the realization or the experience of a moment of being Awake. It is only when I think and when I feel and I now try to connect them in a certain way, that I proceed on the particular road which will lead ultimately to the realization of myself existing in an Objective sense, and that then that what exists, that what perhaps even has caused the fusion of the three component parts making a new kind of a product almost, I would say, of a ‘chemical’ nature which is

entirely different from whatever the chemistry or whatever the products were of the components, that then in that particular kind of a state, this what makes this fusion is a direct result of the existence of 'I', 'I' being now that what represents for me God in wishing me to grow and Wake Up and to which that what is my Magnetic Center dedicates itself, putting itself, you might say, in the 'hands' of that what I consider of a higher value for me and ultimately I believe to be the solution for my life.

It is a very large picture, a picture with a tremendous amount of perspective, and the more and more you want to think about it the more you will see how deep it goes, how intense, how well balanced, how logical, how it really relates and in what respect all kind of religions, all kind of philosophical systems can find a place; and that in itself this method of how to Work, this how to Be, has nothing to do with continuation of that what one is, than only that at the time *that* I am, there is also something which knows *how* I am and is present to myself *as* I am. That it does not do away with religion as you know it even if, perhaps, it may be a little dogmatic at times, that perhaps in that there is a possibility of continuing for a very long time with that what you have been educated with, provided you dare to look at that what you are in a more absolute sense, and perhaps also that because of this and putting the lights of this kind of scrutiny on it—focusing that what is now Objectively lighting up that what is you as manifestation and your behavior—that most likely under the influence in this kind of a light now affecting you and enlightening you, maybe there are some changes that will take place as a result of that kind of an experience.

But, don't give up anything until you wish. Continue to wish to Work, to become Objective, Conscious of yourself. As you are. Do not change. Simply keep on, if you can be, Aware of that what is taking place, and have no judgment of wishing to change it or to consider it in one way or another as that what is right or wrong. Everything unconscious is quite right from the standpoint of Earth. In whichever way it is now considered, Earth will have to decide what is right and what is wrong. It is always right from the standpoint of Objectivity as long as it remains in existence so that it can be used to be Observed, to be seen Objectively, to be recorded Impartially, and to be noted at the time when it is there being experienced and existing. Don't give up what you have. Don't change yourself. Don't go in a convent. Don't withdraw from the world. Don't shut yourself up in an ivory tower. Don't eliminate friends. Don't consider that what you have been doing as wrong. Don't try to improve yourself. All you have to do is to

Wake Up and only to Wake Up, and then to register that what is taking place and accepting that what is taking place. Because you don't know how to change it; in any event, in an unconscious state you would put in something else also unconscious, and what good will it do.

As long as it serves the purpose that it can be Observed in the real sense that Objectively you can continue in your life the way you are, provided then this Objectivity will help you to form something that becomes free of yourself, could function Impartially regarding that what is your manifestations—I say mostly your physical ones because they are the easiest Observed, or at least you have a chance of Observing them—and that this 'I' represents for oneself ultimately, when it has grown up, the guiding force to tell you what to do, to tell you, this personality, to affect it and influence it and gradually to change it. And that ultimately, then, that what is one's personality by the grace of the Lord will change into an Individual, a real Individual made up of three bodies in which the three bodies fulfilling their separate functions, then again under the influence of 'I', can combine in the most harmonious way so that all three can partake if and ... in the activity which it has been called upon to do in the life on Earth; not to wait until you die; to live now as full a life that one can for the sake of oneself, for the sake of God whatever may be meant by it, and for the sake of humanity to the extent that, in living this way, I could actually love it.

We will talk some more, maybe tomorrow night, about practical questions. Listen sometimes; if this tape is all right that you can sit, let it penetrate. Many of the things, of course, go in one ear, they go out the other. You will forget. Ordinary affairs of ordinary life will take over. Take out the time. Afford to spend the energy to sit once in awhile and to listen again and again and again. Because we are so terribly stupid and we are so incapable of understanding the things that are really important, and we're constantly swayed by that what we attach some value to, and of course it belongs only to this world. Your real life, your inner life, that what you really are, your essential essence, that what is God within you, that what could become your Conscience that would, with the Consciousness, furnish you with a Will—a will to live, a will to believe, a will to Be, a will to be a Man—if that's the aim, as I think it should be for any one Man—to be able to be what he should be and to fulfill his function in this life—and perhaps if he does, that he then could have wings to fly to wherever his Soul wishes to take him.

I'll see you tomorrow night, at least some of you. Goodnight, everybody.

End of Tape